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THE
FUNDAMENTAL DOCTRINES
OF
The New Jerufalem
FAIRLY STATED,
VINDICATED BY REASON AND SCRIPTURE,
AND
Now submitted to the candid Investigation
OF ALL
SERIOUS CHRISTIANS.

A DISCOURSE,
DELIVERED IN
The New Jerufalem Temple,
BIRMINGHAM,
On Sunday, Dec. 11, 1791; and at BRISTOL, Jan. 1, 1792.

BY J. PROUD, N.H.M.

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1792.

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TO THE
Members of the New Jerufalem,
IN BIRMINGHAM.

Highly-esteemed Brethren,

AS the following Discourse was delivered in your audience, and is now published at your unanimous request; to you, therefore, it is most peculiarly dedicated. As it has met with the cordial approbation of so judicious a society, I the more flatter myself that it may be useful, and have some tendency to remove those prejudices, which too many entertain against the doctrines and truths we profess.

It seems expedient that we should do all we possibly can to convince them that their prejudices are ill-founded, and to shew them plainly what our views really are.

I well know, it is for this end you have desired the publication of the following Sermon. You wish the doctrines you profess may be universally known—that mankind may

examine them by reason and scripture—and impartially judge for themselves whether they are true or false.

Sincerely uniting with you in that laudable desire, I shall be happy to find that these pages answer your utmost expectations—that they are of religious use to every reader—and that the knowledge of the Lord Jesus Christ as the only God of heaven and earth, ardent love to him, true charity each to other, and pure goodness and truth may universally abound.

I remain, Brethren,

Your real Friend, and Servant in the Truth,

J. PROUD.

A
CANDID ADDRESS
TO
CHRISTIANS IN GENERAL.

FELLOW CHRISTIANS,

THE essence of all true religion is LOVE to GOD and MAN. However widely men may differ from each other in doctrine and opinion, yet all must allow that the religion which has not *love* and *charity* for its foundation, is *vain, irrational,* and *unscriptural*.

It is from this divine principle of love and charity, all our thoughts, words, and actions should flow. True charity breathes nothing but *good-will, kindness, and friendship* to all mankind, whether friend or enemy. It is from this principle I desire to address my fellow christians of all denominations. I wish ever to stand at the utmost distance from *bigotry, party-spirit, and enthusiasm*; and I humbly intreat my readers to keep at an equal distance from those inveterate enemies to all candor, impartiality,

cool-reasoning and scripture truth. I am well aware that thousands look with an unfavourable eye upon that body of people with whom I have the honor of being connected; and they are equally unfavourable to the doctrines and sentiments which we maintain, or rather, which they *suppose* we maintain: for I have good ground to believe, that those who are *the most* prejudiced against our views, are *the least* acquainted with *what they really are*.

I cannot conceive that pious christians of any denomination, or party, can possibly retain their prejudices against our doctrines any longer than until they become *truly acquainted* with them. And as we wish nothing more than to have them *fairly* and *impartially* investigated, that men may be rationally and scripturally convinced whether they are true or false; we have, therefore, taken the liberty of laying the *more essential* and *fundamental doctrines* of the *New Church* before the public, that they may know what they *really* are, and then judge for themselves.

But although we can freely and plainly inform men WHAT we believe and espouse, we cannot so easily remove their prejudices in favour of pre-conceived opinions; or prevail

vail upon them to give up sentiments which they have so long imagined to be right and true. Having been in the same situation as themselves, we can the more readily judge what their prejudices are, the views they entertain of our sentiments, and the opposition they will make to them, until convinced of their *truth*.

Yet we believe, that when our leading doctrines are stated *plainly* and *fairly*, christians in general will see no ground or reason to explode or oppose them. And when our real views of *men* and *things* are given, they will be convinced that our doctrines and sentiments are of the most liberal, friendly, and peaceable nature. We only wish them to be candidly investigated by divine truth, our *religious views* to be cleared of all misrepresentation, and that christians in general may know what we solemnly believe and profess. Being conscious that we hold not a single doctrine, but what is founded in the true and genuine sense of the holy word, we shrink not from the *closest* and *most particular* examination; being ever ready to prove the fallacy of those tenets we reject, and the truth of those we espouse; by *sound reason* and *plain scripture*.

We would ever distinguish between goodness of life, and truth of doctrine; believing there are great numbers in the christian church, both of the establishment, and of dissenters of all denominations, who are in the *good of life*; whose goodness of heart and conduct is such, as to render them ornaments to human nature, useful to society, and bright examples to mankind.

We doubt not, but many such characters are to be found among clergy and laity: and their errors in faith, are to be imputed more to tradition, long composed creeds, and established systems of divinity, than to neglect, or inattention to the oracles of truth.

We are also convinced, that a sad and visible degeneracy in faith and practice, has taken place in the christian world; and that to such a degree, that it is impossible for pure truth to be known, and a good life to flow from *heavenly* principles, unless those clouds of darkness, which have been spread over the holy word, be removed, and divine truth be again opened and made known to mankind, in its own native lustre and glory.

We conceive that the sacred pages have manifestly predicted the declension and falling away of the christian church, and as
fully

fully declared the restoration of Zion, the Lord's second coming, and the establishment of a church and kingdom which shall be superior to former ones, and stand for ever. And we have every possible proof that a rational mind can require, to convince us that the happy time is come for the accomplishment of those prophecies, which respect the latter days; and that the Lord is actually opening the divine truths of his word, for the illumination and happiness of men; that his second advent is commenced; and that he is gathering sincere and pious minds, of all names and parties, to the bright standard of truth; that there may be one Jehovah, and his name one, all over the earth; and that all may know him, from the least to the greatest.

That very great numbers do not, at present, believe this, we can as easily account for, as christians can now account for the unbelief of the Jews, when our Lord first came: and as the few who then owned the Lord, and received his doctrines, did with holy zeal and love go forth to proclaim his coming, and publish his gospel, and thereby were the instruments in the Lord's hand of converting both Jews and Gentiles to the truth;

truth ;—so it now becomes equally the duty of those who have, in some degree, beheld the glory of the Lord in these latter days, to communicate what they have received, and publish the glad tidings of his second appearing.

Yet we wish not any man to believe upon the credit of our testimony ; but rather that every one would examine for themselves ! —If you ask, *what* we would have you examine ? We answer, The writings of that person who is by many considered as an enthusiast, a visionary, or a madman—but who is, we are fully persuaded, the scribe and messenger of the Lord to mankind ; equally and as truly so in these days, as John the Baptist was at our Lord's incarnation. If you ask, Are we to believe on the credit of his testimony ? We answer, No. The *man* is out of the question. What we desire is, that *serious* upright christians would read his writings with an impartial, unprejudiced mind ; compare the doctrines therein contained, with the holy word ; then judge for themselves, and cordially receive the truth from rational conviction.

We lament that any professing christians should reject, oppose, and reprobate any
doctrines

doctrines or tenets contained in those writings, until they have fairly and candidly read the works for themselves ; being assured they cannot make a proper judgment, before they have deliberately perused and investigated the works.

If the doctrines contained in the theological writings of E. SWEDENBORG, be not founded upon the *pure* and *genuine* sense of the sacred scriptures, we will acknowledge ourselves under the most palpable delusion ; but if they are so founded, we cannot but ardently desire their *universal reception*. If any of them be inimical to truth, the peace of society, or the good of the kingdom, both as to church and state, we will, upon proof, most heartily reject and condemn them. But if they promote the peace of society, the good of mankind, and are founded upon the holy bible, it must be our interest to maintain them, and our duty to recommend them to our fellow men.

What is contained in the following Discourse, is humbly submitted to the candid perusal of sincere christians ; the fundamental doctrines we maintain are *fairly stated* ; to the test of sacred truth every one has power to bring them ; and they must stand

or

or fall, according as they *agree* or *disagree* with those holy pages. If they are the truths of God's word, they *will stand*; and I most sincerely request, that whoever reads the following Discourse, will not suffer prejudice *for* or *against* the author to have any influence upon their minds; that they will look to the Lord alone for illumination and direction; and that they will ardently desire to receive *truth*, wherever they find it; at the same time being determined to unite goodness of heart and life, with truth of doctrine—and then, I am persuaded, they will be led and guided by the Lord in the right way to immortality and glory.

Wishing all possible goodness and truth to mankind in general, and to the readers of this plain Sermon in particular,

I subscribe myself,

*Their real Friend, and Brother in the Truth and Kingdom
of the Lord Jesus Christ,*

THE AUTHOR.

THE

THE
FUNDAMENTAL DOCTRINES
OF
The New Jerusalem
VINDICATED.

ISA. xxix. 24.

THEY ALSO THAT ERRED IN SPIRIT, SHALL COME TO UNDER-
STANDING; AND THEY THAT MURMURED, SHALL LEARN
DOCTRINE.

My christian friends and hearers,

THE freedom and plainness with which our views and sentiments have been delivered from this pulpit, must, I should suppose, as to those who frequently attend here, render any further explanation unnecessary. But such are the prejudices of men, against any thing which does not square with their own judgment, that they are too prone not only to represent the thing itself in a disagreeable light, but also the person or persons who maintain it.

To

To be sure a spirit of freedom and liberality does evidently spread and increase in the world, and we should hope bigotry and party spirit will decrease in proportion; nevertheless, we must not expect they will disappear in a *moment*, or a *day*. I am persuaded, all who have made themselves acquainted with the doctrines we maintain, and have weighed them in the scale of candor and impartiality, will confess they have found nothing in them unfavorable to the love of God, the peace of society, and the good of mankind; nor the least article inimical to *civil government*, or *established religion*. Yet it is a fact, that our doctrines are opposed with considerable warmth and acrimony, and those who maintain them are branded with *opprobrious epithets*, and *unchristian names*; and what is something singular, our doctrines are frequently represented *diametrically opposite* from what they are. The very sentiments which we have labored to prove *unsound and unscriptural*, are declared to be the sentiments we maintain. A misrepresentation of this kind is so uncandid and unfair, that one would almost think it impossible for men professing christianity to be guilty of it. However,

Truth, tho' long oppos'd, will victory gain,
And falsehood's envious tales at length prove vain.

That those who at present err in spirit, may understand; and that those who murmur, may learn doctrine; I shall, in this discourse,

First,

First, *Briefly state to you the fundamental doctrines we maintain ;*

Secondly, *Give you our views of men and things, in a religious light ;*

Thirdly, *Bring both these to the test of the holy word ; and*

Conclude with *An appeal to the good sense and understanding of my audience.*

And first, As to the fundamental doctrines we maintain. We do most sincerely and cordially believe, upon the fullest conviction from the sacred pages, that there is *but one living and true God*, that this God doth exist in *one divine person only*, and that the *Lord Jesus Christ* is that one God. We believe that, as to his essential divinity, he is the Father—as to his divine humanity, he is the Son—and as to his divine operation, he is the Holy Spirit. We are convinced that he is our creator, redeemer, saviour, and regenerator ; that he descended into this world, or took upon himself *our nature* ; in that nature subdued the powers of hell, redeemed mankind, and made salvation possible to all ; that he glorified that humanity, made it divine, united it with his own essential divinity, and is therefore *God and man in one divine person.*

This is the LORD OUR GOD, the only God that we worship and adore ; notwithstanding some persons,

persons, either through prejudice, or ignorance of our sentiments, have not scrupled to say, that we deny the divinity of the Lord Jesus Christ—whereas we positively believe him to be the *only* God. Others have said, we deny the Father—whereas we say that the Father is in him, and he in the Father; that he is the Father, the *Jehovah*, the only wise God. We therefore do not worship one God for the sake of another, nor one person for the sake of another person, but we worship the Father, the Son, and the Holy Spirit, in the person of Jesus Christ, the one eternal Jehovah in the divine humanity.

Hence it is plain, that we worship and adore *all* that any christian can do, who maintains there are three persons in the Godhead, each of which is God; because we worship the Father, Son, and Holy Spirit, as one God in one person, though not as *three* Gods in *three* persons. We say God *is one*, and that he can exist but in one person; because a person must have a *form*, a form must have an *essence*—consequently, three distinct essences must be three distinct Gods, which *cannot exist*.

Here, then, you see plainly we are christians, inasmuch as we worship and adore the Lord Jesus Christ as our only God, our creator, redeemer, and saviour; to which I hope, and almost believe, no one present can make objection.

But,

But, secondly, we sincerely maintain the absolute necessity of loving the LORD our God with all the heart, soul, mind, and strength—which includes in it repentance, forsaking all evil, faith in the Lord, and obedience to his divine commandments. No one, I presume, will object to this. And,

Thirdly, we as zealously believe it our duty to love all mankind, even as we love ourselves. We consider them as our fellow men—our brethren;—that we are not to live for ourselves, to indulge *self-love*, pride, covetousness, love of the world, and of dominion—but to live for others, to be *useful in life* to all as far as we have power, to be meek, lowly-minded, and humble; doing no injury to any one in body, mind, or estate, but rather all possible good. That without this pure charity, and a life of uses, we cannot be christians.—Will any one object to this? I should suppose not.

Then, in the next place, we believe that man possesseth from the Lord, a freedom of will, either to do that which is evil, or that which is good; that without this rationality and liberty he could not be man; that he has not *life in himself* (for no one has that, save God only) but is an organ, receptive of life from the Lord. That he has a will, and an understanding, and is capable of knowing the Lord

and spiritual things; of loving the Lord, and doing his heavenly will: but that all *this capability* is from *the Lord alone*, and not from himself.

And fifthly, We maintain that every one who believes in the Lord, and leads a good life, will be happy for ever; and that those who do not believe in him, and who live a wicked life, will be miserable. And that as the soul is the real man, a substantial spiritual form, it will at death be raised from the earthly material body, appear in the eternal world, and be happy or miserable according to its state. And that the body not being the man, being merely *earthly*, and given to accommodate us for this *natural* state of existence, will not be wanted in a spiritual state, nor consequently ever be raised.

And sixthly, We most firmly maintain that the Lord our God, is a Being of infinite goodness and mercy—that he is love and wisdom, goodness and truth—that he loves all his creatures, and wills not the misery of any one—that he casteth none into hell, nor punisheth them; but is in a continual endeavour to save them and make them happy, as far as is consistent with his own divine order and the freedom of the human mind; but that the wicked cast *themselves* into hell, and make themselves miserable by their own sins and iniquities: at the same time we believe that whoever is happy, is so merely of the divine mercy and goodness of the

the Lord, and not of themselves, or by their own power.

And lastly, We believe that redemption and salvation consist in the total deliverance of our souls from all the powers of evil and falsehood—the regeneration of our nature—the renewal of our minds—a transformation into the image and likeness of God—a becoming spiritual and angelic in our life, will, and understanding. And that the sum and substance of true religion is, to love the Lord with all the heart—our neighbour as we love ourselves—to depart from all evil in heart and life, and live in obedience to the divine commandments; at the same time acknowledging that all our power so to do is of the Lord, and not of man; and therefore, to the Lord alone we ascribe all the praise, the honor, and the glory, for ever and ever. Amen.

Thus, Sirs, I have laid before you, plainly and fairly, without reserve, our fundamental doctrines and views. I now proceed to give you our views of *men* and *things* in a religious light; and in this, I shall be as open and candid as in the former article.

And first, We are fully convinced from observation, reason, and scripture, that a general declension and falling away from pure primitive christianity, both in doctrine and in life, hath taken

place. We consider that the doctrines and truths of the holy word are uniformly the same, and that the *essence* of religion is *love*, and its existence, *truth*. But so far are christians from maintaining a *uniform system* as to doctrine and opinion, that they are actually divided into numberless sects, parties, and denominations, each one having a system of their own, directly opposite to that of another. And, as to the life of christians in general, we find not that *love*, *charity*, and *goodness*—that *union*, *affection*, *harmony*, and *peace* which ought ever to distinguish them from all others in the world.—That there are *many* whose lives are superior to their sentiments and doctrines, we allow; but we are speaking in general terms.

We plainly see, that error, tradition, and false doctrines abound—we cannot deny it—it cannot be controverted—this is actually the case among christians. No two societies are agreed, and hardly any two men, even in the more important doctrines of the bible. *We* not only say this, but it is a common, an universal complaint. And while this is the case, and we see it before our eyes, we cannot help concluding, that what our Lord says, in Matt. xxiv. is fulfilled and accomplished. A restoration of the church appears not only expedient, but essentially necessary to the existence of true christianity, of real bible religion. We are persuaded that errors, false-doctrines, and evils, brought former churches to their consummation; and

and that they actually have defaced, spoiled, and corrupted the christian church, of all denominations. We think every judicious serious mind must see and acknowledge the same. And,

Thirdly, As we find when former churches came into this fallen state, the Lord was pleased to interpose, by revealing more of his truth and love, opening the minds of men, and thus raised another church and people, or restored the fallen one; and as we can see many divine prophecies in the word, which particularly point to a more glorious and happy state of the church; as we know God is a God of truth and love, and will fulfil his word, so we believe that he is now arising on behalf of Zion; that he is now coming in divine power to illuminate the understanding, to affect the heart, to purge his floor, and build up the walls of our decayed Jerusalem. But, then,

Fourthly, We are persuaded that this restoration will not be effected by *external appearances, dreadful judgments*, and the like; but it will be effected by the *power of divine truth*, a more extraordinary influx of divine wisdom and love into the minds of men, and by the opening the internal spiritual contents of the holy word; and, consequently, that mankind will be rationally and scripturally convinced of divine truth; see, in the light of heaven, the errors and falses which abound, and accede to the genuine truths and doctrines of the

word, from a clear and full conviction of mind that they are from the Lord.

We say this will be the case, because we already find that the internal spiritual sense of the holy word is revealed—the science of Correspondences made known—and divine truth appears in a light superior to what we ever before knew.

But, fifthly, We do not imagine that this superior illumination, and the restoration of the church, will be confined to any *particular societies*, or *denomination of christians*; no, by no means.—We are convinced that the glory of the Lord will arise upon *all denominations*, and more especially upon the *clergy* and *ministers* of all denominations. We no more think it is confined to ourselves, than we think the light of the sun is so confined. We say that this illumination will *more especially* descend upon the *clergy* and *ministers*, because they are in the habits of study, meditation, and consideration respecting religion and doctrine; and we believe there are great numbers of the clergy who are men of science, learning, religion, and goodness, who are desirous of knowing the truth, disseminating it amongst their congregations, and of being useful to mankind; consequently, such characters will be receptive of the divine influence, most readily communicate what is communicated to them, and be instruments

ments in the Lord's hand of restoring our fallen Zion. And, therefore,

Sixthly, The worship of the true God will be *restored*. Seeing themselves that the Lord Jesus Christ is God alone in his glorified humanity, they will gladly make it known to others, and do all in their power to promote the knowledge of the Lord, faith in him, love to him, charity towards all men, and an obedience to the divine commandments. But, then,

Seventhly, We conceive that this work will be gradual, and at first but slow in its progress, for many reasons;—first, they will have to combat the prejudices of men, in favor of their former views; their own *temporal interest* will be deeply concerned; the opposition they will meet with will be *great and powerful*, for some time; and the light of divine truth can only enter and be received, as false doctrines and evils are given up; so that our Lord says, *Wo unto them that are with child, and to them that give suck in those days* (Matt. xxiv. 19); that is, to those who labor to bring forth pure doctrines, and to feed men with the genuine truths of the word; and these are the ministers. They will meet with much tribulation and opposition at the first, and until men are convinced that what they inculcate is from the Lord. But, nevertheless, as the restoration

toration of the church is of the Lord, he will support his faithful servants in the discharge of their duty, and in spite of every opposition *truth* will prevail.

But as the Lord's new church and kingdom will be thus gradually introduced, and truth received by *rational conviction*; so no particular change in civil government will take place, or be *required*, nor any material external alteration in the established religion, or church; that is, as to *persons, employments, characters, and dignities*:—the alteration will be in the *minds* of the men of the church, in their doctrines and views; consequently, in this dispensation, there will be nothing inimical to church or state, but rather every thing to render BOTH happy and permanent.

The principal change that will take place will be a change from *error* to *truth*, from *division* to *union* and *harmony*, from *enmity* and *evil* to *love* and *goodness*;—so that christianity will wear a new aspect, appear infinitely more glorious, and all the professors of it be united in heart and life, in love, in faith and practice.

Eighthly, Those who maintain these heavenly doctrines now (whether in this town, or elsewhere) do not separate from one congregation, society, or church, more than another; but only stand forward

ward to own and publish the truth of this dispensation: and as the doctrines and truths now manifested from the Lord, are received by the clergy and the establishment (as we have no doubt but they will) we shall rejoice with them, unite with them, return into the bosom of restored Zion, and be one with them in faith, in heart, and in life. But till then, we consider ourselves in the state the church is described in Rev. xii. 14, that is, in the wilderness, preserved by the Lord from the face of the serpent, and prophesying in sackcloth and ashes; expecting to meet with opposition for a time, till the minds of christians in general are more opened to the knowledge of this glorious dispensation.

But we are supported from the following considerations:—first, We know that the work is of God, and that the doctrines and truths will spread; secondly, We are assured the Lord is visiting men, establishing a new kingdom, according to all his blessed prophecies, and therefore that it will stand; thirdly, That his second appearing will be known more and more—that there shall be one Jehovah, and his name one—*one church* and *one faith* all over the earth; and, lastly, From the purity of our intentions, the convictions of our own minds, and the ardent desire that we feel that all error, falsehood, and evil may be subdued, and nothing but *truth* *goodness*, and *charity* abound among mankind.

I should

I should now proceed to bring both the fundamental doctrines we maintain, and the views we have given of men and things, to the test of the holy word; but time will not permit me to do this so *fully* as I could wish.

It must be evident to every one, that to adduce all those parts of the holy word which confirm and prove the sentiments and views above mentioned; to compare those texts with what has been said; and to confirm every distinct doctrine thereby, would take up a *great deal* of time; yea, much more than is allotted to one discourse. Moreover, the clouds of error and false doctrine, which intercept the light of divine truth from the minds of men, must first be removed, before the sacred word can be seen and understood in its true, genuine, and spiritual meaning; for by the bare letter of the word, almost any doctrine whatever may be confirmed, so long as its internal sense is not known. So we see that all denominations of christians, however opposite in their opinions, confirm them all by the letter of the word. Hence it will be of but little service to those who differ from us, were we to prove what we have advanced by the word, so long as they suppose they can equally prove from the same book their own very opposite sentiments. But as this very circumstance must convince them that the holy word cannot be rightly understood by christians in general, it does, at the same time,

shew

shew the necessity of knowing the *true* and *real* sense of that word; and that can only be by turning the mind to that superior illumination which the Lord is now vouchsafing to mankind, in opening the spiritual sense of his holy word, revealing the science of Correspondence by which it is written, and thus leading the erring mind to the pure fountain of all truth.

If it be asked, How are we to obtain the knowledge of this science, and of the spiritual true sense of the scripture? I reply, By reading, with an unprejudiced mind, those writings, by which that science is fully opened, and that spiritual sense made known; I mean the writings of the Hon. E. Swedenborg. If you ask, How could that person open and make known such divine science and wisdom? I answer, Just as well as the prophets could declare the word of the Lord, or the revelator John write the apocalypse. If you ask further, How can we know that he was so commissioned and inspired? I would add, Just in the same way as we know the prophets and the revelator, with the apostles, were; that is to say, by reading his writings, being *rationally* convinced of their truth, and that no man could have thus written, unless he were taught of God.

However, as to the doctrines I have advanced, they are such as I have frequently laid before you,
and,

and, I presume, you have examined them by the word of truth. That God is one, that the Lord Jesus is that God, that to believe on him, love him, keep his commandments, and love one another, are so self-evident, and so fully confirmed by the word, that I need not attempt the confirmation here. And as to what I have said under our second head of discourse, I must, for want of time, refer to your own candid and impartial consideration, wishing you at the same time to take the holy word for your guide, and examine every article by reason and scripture. Permit me, therefore, to conclude with an appeal to the good sense and understanding of my audience.

Is it not clearly evident to each one of you, that a sad declension and falling away from pure truth and primitive christianity has taken place? Do not the divisions, dissensions, and opposite systems of religion, convince you that we have lost sight of the pure doctrines of the holy word? Can any thing bring churches into desolation and ruin, if error, falsehood, and evil, do not? And have we not every reason, from divine prophecy, to expect the day when the Lord will build up Zion—cause her subjects to see, eye to eye—when those that err in spirit shall come to understanding, those that murmur learn doctrine—when Jehovah shall be one, and his name one—and when all christians shall be of one heart, and of one soul?

When

When the Lord Jesus appeared in the flesh, but few comparatively received him or his doctrine for a time; great numbers opposed his word with considerable violence; but at length, many of those who were most violent against him, received his doctrines, and became his disciples. We expect it will be the same now—we can make every possible allowance for those who reject the doctrines we maintain, because we have done the same ourselves heretofore. Whether we are right or wrong, can only be known by a candid, unprejudiced examination of those documents, which we are assured are from the Lord; and until they are thus examined, no sensible, judicious christian mind, will attempt to oppose or condemn. While we are zealous for the spread of divine truth, and openly avow our sentiments, we as ardently desire to promote goodness of heart and life, well knowing that truth without good, is as light without heat, or as a form without life. To love the Lord our God with all the heart, soul, mind, and strength; our neighbour as ourselves, and in faith and love do the will of our heavenly Father, are essential doctrines in our creed; and to live a life of this kind is our utmost ambition and endeavor. And I appeal to my audience, whether such doctrines and such life are, or are not, well pleasing to God—safe for our own souls—conducive to the peace and good of society—and an example worthy every man and woman in the world.

We

We do not consider ourselves as a *sect* or *party*, united to oppose other denominations, but as a few persons collected together out of all societies, under the influence of divine love and truth; looking round us upon our christian brethren, of all names and parties; considering them as travelling on and verging round to the bright standard of divine truth, which the Lord hath now erected in the land, and which, through his infinite mercy, we have gained sight of a little before others of our fellow christians. And, impelled by the purest motives of love and charity towards them, we take the freedom of pointing them to the same standard, that they with us, and we with them, may rejoice together in the truth, mercy, and goodness of the Lord our God, in these last happy days of superior light and love.

And now, my christian hearers, I submit the above observations to your good sense and candid consideration, and conclude by turning our text into a prayer, saying, *May all that err in spirit, come to true understanding; and all that murmur, learn pure heavenly doctrine*, that we may all live under the influence of love, charity, goodness, and truth, *here*, and be happy together hereafter, for ever and ever. Amen.

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F I N I S.

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